

THE KOREA MISSION FIELD



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SUNDAY SCHOOL NUMBER.

SPECIAL ARTICLES:

Literature and the Sunday School.

J. W. Hitch.

Extension Sunday Schools.

R. M. Wilson.

Kindergarten Work in the Sunday School.

Miss Fingland.

Korean Child Life.

Thomas Hobbs.

Studying the Sunday School Standards.

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Miss K. Wambold.

JULY, 1921.

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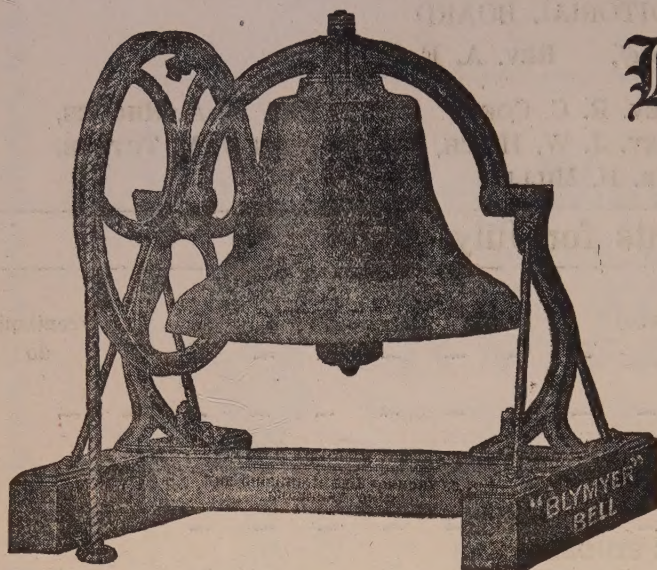
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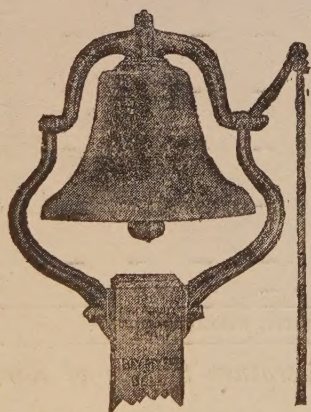


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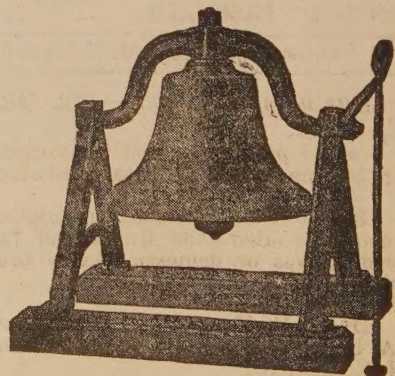
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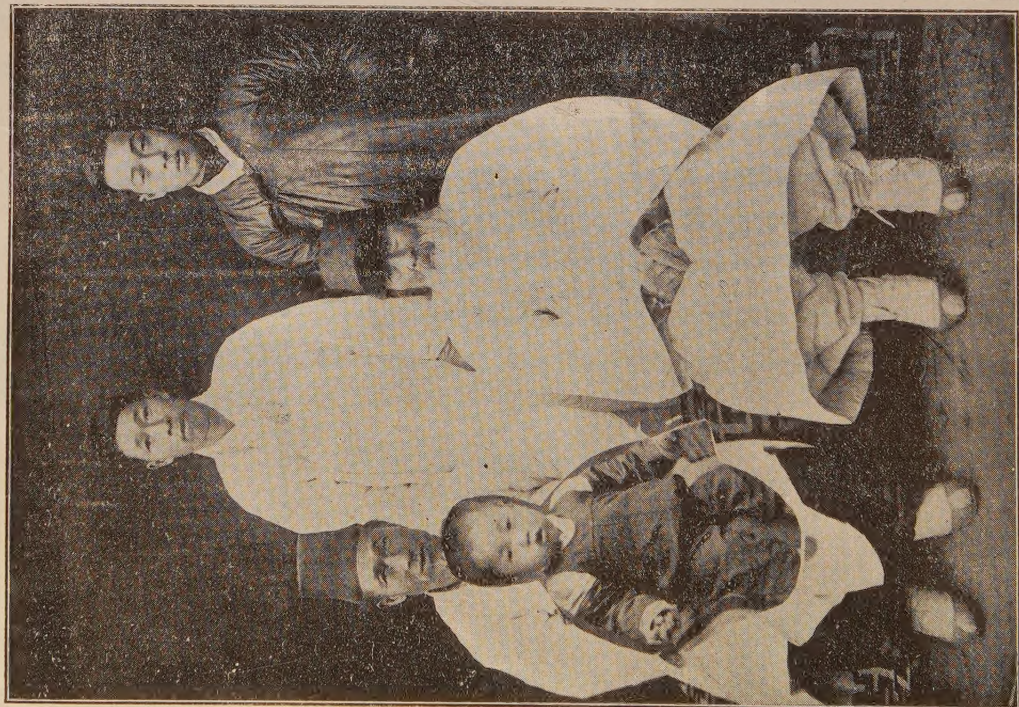
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XVII.

JULY, 1921

No. 7

Editorial.

Child Leadership.

THE Forward Movement in Korea is being inaugurated by a three fold annual effort; a year of preparation has been succeeded by a year of evangelism, in the midst of which we are engrossed at present and these two years are to be followed up by a final year of concentrated activity in behalf of the young. This final year, soon to open, is fitly heralded by the general topic of the present issue of our periodical, which is "The Sunday School."

CHILD Leadership which is vital in its character and of tremendous sweep is little appreciated and poorly honored, so that our Forward Movement which culminates in behalf of the young people, we feel to be in accordance with the divine order. Abraham Lincoln once remarked, "God must have greatly loved plain people because He made so many of them;" even so, but that He loved little children more, is evinced by the fact that He not only made more of them but to a wonderful extent dowered them with leadership in the earth and in the heavens! We often hear of the man behind the gun but, less frequently is mentioned the woman behind the man, while the little child behind the woman who, under God, inspires both the man and the woman unerringly to charge, aim and to fire the gun in the interests of civilization and righteousness, is seldom thought of by anyone. That was an astute king who is credited with saying, "I rule England, my wife rules me, but our baby rules my wife." It is more wonderful still that little children influence and determine, more than any other class, the divine economy of the universe. To say that the child is unconscious of any such power rather enhances the fact, since the things we do most truly we do unconsciously.

IN the beginning man could honor God's mandate "subdue and replenish the earth" only as he was fruitful and multiplied. Later, when God would redeem fallen humanity the bosom place in the gracious scheme was given to Abraham known to this day as the friend of God, by Jew, Mohammedan, and Christian, because he would be a faithful father; God asked, "Shall I withhold from Abraham this thing which I do *seeing he will command his children after him?*" God's great method of world evangelization, as attested by the second commandment, is through a "godly seed". God's laws entail the snuffing out of the progeny of the wicked in the third or fourth generation but that the line of the righteous shall persist unto "thousands of generations." That Child Leadership persists to the consummation of the millennium seems clearly taught by Isaiah's prophetic picture, "The wolf also shall dwell with the lamb and the leopard shall lie down with the kid, the calf and the young lion and the fatling together and *a little child shall lead them.*"

WHEN "The Desire of all Nations arrived to feed His flock like a shepherd, to gather the lambs with His arms and to carry them in His bosom, He came as a little child, "born of a woman," that we, born of His Spirit, might become God's children,

THE fountain of perpetual youth is found in God's gracious arrangement that His purpose shall forever unfold under the leadership of the little child. The Adult wearies, weakens, hardens so that fluid truth run into this mould would stiffen to rigidity and progression be forever halted. To prevent this God has ordained that humanity's deck be cleared once in seventy years and that twice in the same period a fresh crop of little children shall be produced with no preconceived notions, prejudices or vested interests who with utterly open minds shall receive God's down-to-date interpretations of His messages through history, Providence and the Scriptures that the world may be forever young and hasten the coming of the new earth and the new heaven wherein dwelleth righteousness!

PERSONALLY, socially and religiously the little child heads the van of progression! Is there a father or a mother whose first baby has not done more for them as an interpreter of the nature of "Our Father which art in Heaven," than all the sages of all time, through all the books and colleges of our planet? The tiny teacher outstrips them all, in that he teaches personally, naturally, lovingly and deeply of the profundities in us and of the heights in God and of their vital relations.

THE weal of the social fabric, the health, yes the life of civilization depends more, under God, upon the leadership of little children than upon anything else. We are learning that it is not enough to make the world safe for democracy but that it must be made safe for little children. The one earthly hope that nerves the myriad drudges of the earth is that a happier lot than theirs may fall to their children.

PROHIBITION in the United States was won by the little child. For many years good men had vainly tried to stem the drowning floods of drunkenness. Fathers were beaten back ceaselessly and women hesitated to take a hand in the struggle until they realized that their boys, safe with them behind the fence, were in deadly peril when they passed it and were outside without them; when they clearly understood this, they plunged into the dreadful scrimmage nor desisted till Prohibition became the law of the land.

THE Christian Church has most woefully erred in the denial of leadership to its children. We, unfortunately, are of the same brand as the unillumined disciples of Jesus' day who forbade the approach of children to the presence, the arms and to the bosom of their Redeemer, Who promptly turned the tables upon them saving, "Permit, and forbid not the little ones to come unto me for of such is the Kingdom of Heaven." They are worthier than you who halt them and, except ye be converted and become as they are, ye shall never enter therein. Woe to him who makes them stumble for he is a bidder for the millstone and the deep sea. Verily I say to you, the angels of these little children have free access, for their blessing, to the presence of my Father which is in Heaven.

AS we adults shall adjust ourselves to the needs of little children shall we find ourselves adjusted to Christ and He to us and we with the children, at home in the Heavenly Father and in Christ and the Father and Son at home in us. That this precious pearl, Child Leadership, may be recovered from the muddy pool of human tradition, and honored by us as it was honored by the Christ, is the great function of the Forward Movement in the Sunday School.

Sunday School Year a Necessity.

WHY is Sunday School Year essential to the welfare of the Church in Korea? Because there is evidence that unless the forward movement is attempted the opposite will result. Because the needs of the Sunday School must be presented to the world. Because the Korean Church needs to be more awake to the cause of its children and youth. Sunday School Year aims to waken the church at large to the opportunities, needs, and necessities that are pressing upon us continually.

IS there sufficient *respect* for the Sunday School? It is granted that there *is* evidence of respect for the Sunday School in the very fact that so many attend it, both adults and children. But on the other hand we have ministers that think much attention to the Sunday School is beneath their dignity, and only recently a young man who has produced a child psychology told me that the young men of today did not think that the Sunday School was an important institution. Such ideas need to be corrected by proper effort and propaganda. Such is possible in an aggressive campaign during Sunday School year. To have men of thorough scholarship come half way round the world adds in the minds of many importance to this movement. Thus the assistance of such men as Arlo Ayers Brown, a Training Expert, adds weight to the movement. It is by such means that we hope to increase respect by Sunday School movement.

WHERE can *leaders* be found for the Sunday School? Everywhere the word is the same, namely, "If we only had qualified leaders!" But they cannot be found for they are *not* as yet. Sunday School Year aims to start a movement for Teacher Training that will aid in this most difficult of all problems.

WHERE can *literature* be found on the Sunday School? At the beginning of the present year there were four, or at most five, books available on the Sunday School Problem. Now there are twice as many and it is hoped that by the end of the campaign this number may be trebled. That is but the beginning.

WHERE can *equipment* be found for the Sunday School? The Sunday School year aims to tell where it can be found, increase the supply, and waken the Sunday Schools to their needs.

THIS is just the beginning of the plan for Sunday School year. Is the plan worth considering?

J. V. L.



Literature and the Sunday School.

BY J. W. HITCH

The decision to make this next year a time of special effort for promoting the interests of the Sunday School in Korea, is not, to say the least, premature, and it will be hailed with an enthusiasm born of hope long deferred by all who have an intelligent interest in the future of the Christian movement in the Land of the Morning Calm.

The promoters of this special effort, however, will probably not have to deal with a more persistent and ever recurring question than this one of how to provide a suitable and adequate literature for our Church Schools. Like the poor it is always with us, and like the problem of poverty, it will always be with us, until more effort of a wiser and more serious nature is put forth for its solution.

It is not too much to say, that in no other land under God's blue sky, has the opportunity been so great, with so little to show in the way of results to which we point with justifiable pride, as in this land where the Church and Sunday School attendance have from the beginning gone so consistently on all fours.

And how has such extraordinary faithfulness and unparalleled loyalty on the part of our Sunday School constituency—both old and young, male and female—been rewarded in the matter of literature? Consider for a moment those pathetic figures; familiar enough sights in every church in the land—those grandfathers in Israel—old in years but babes in faith—recently departed but a step or two from heathenism, and tell me; what special consideration has been given these needy ones, and what course of study, after due consideration, has been prepared for them?

Or take that much larger class of pupils, almost limitless in their possibilities, the younger women of Korea, who in ever increasing numbers are thronging our places of worship, even these who have come up out of a

great tribulation, who for long years and through many generations have been the victims of a system of seclusion that was so admirably fitted to its diabolical end of slavery and oppression, those who now, for the first time, are turning their eager faces towards the sunlight of God's sympathy, and freedom, and love, what special effort, from the standpoint of the Sunday School, has been made to meet their peculiar mental, spiritual, and religious need? What effort has been put forth to fit them for the new day to which they have been born, to prevent liberty from degenerating into license, and becoming a curse where it ought to be a blessing?

Or, more to the point, what about the young life of the land—the church of to-morrow—whose religious and mental needs are rapidly changing with their changing years? What has been done to prepare and adapt from God's Word a course of study that will satisfy and nourish them at the different periods of their mental, moral, and spiritual development? With the compassion of our Lord, look upon these needy ones, much alike in many respects it is true, but yet so diversified and different in their respective needs as to present a many sided problem, and point out, if you can, what we have done towards a real solution of this question.

On the other hand, is it not true that we have, from year to year, been committing the pedagogical crime of ignoring these fundamental and radical differences of group from group, and class from class, when we have been providing a single course of study only, which was foreign in its origin, and if adapted at all, adapted to the needs of no more than one or two from this large number of classes? In other words, have we not been using the old fashioned blunderbuss hit or miss methods in the preparation of our lessons, when the

modern specialized rifle fire was what was called for and needed?

Now it is not possible to pick out a few from our number and shove off on them the burden of our guilt. And, least of all, should we try to make scapegoats out of these overworked men and women who, from time to time, have taken a strangle hold on Father Time and forced from his reluctant grasp a measure of leisure in which to prepare what we have had in the past, or to blame it on the Christian Literature Society to whose lot has fallen the task of publishing them. That would be most unfair, for the truth is, that they have done much better than most of us could have done under like circumstances.

Yet, not to recognize that something is radically wrong, would be to turn a deaf ear to the increasing volume of criticism, and not to notice the rising tide of discontent.

If we leave the subject of the lessons and turn to the subject of Sunday School Literature in general, the first thing that impresses us is the appalling lack of almost any thing even on such simple, yet fundamental topics as School Management, Teacher Training, and the like. So deficient are we in this respect, that if all the books in the Korean Language on Sunday School subjects, including pamphlets were placed side by side, they would not fill a five inch book shelf. Just think of it! not five inches of progress in Sunday School literature during more than twenty-five years of mission work. Will some one please classify us—whether we are tortoise or snail?

The great extent to which we have allowed ourselves to fall behind, is made more apparent, when we compare what we have done with what has been accomplished in this matter on neighboring mission fields. The subject is too humiliating to pursue it farther here, but any one who is satisfied with our progress is advised to make the comparison.

But this is not the worst of the matter, for even what little we have produced in the way of literature is not only open to all the objections made to the Sunday School lessons, but

has the additional one, of being the outcome of theoretical study rather than practical experience.

If enough has been said to make us realize our unenviable record, that is sufficient, and we can leave such an unpleasant line of thought, to turn to the matter of finding a solution to our problem.

A great deal of water has run under the bridge since "the eyes of the Lord ran to and fro through the earth" or, since Diogenese seized his lantern and started on his famous quest, and yet the problem has not greatly changed from that time to this, and in the object of their ancient search will we find the answer to our problem of to-day. What we need is a man. Or, to speak more accurately, as regards our own field we need a group of men and women who will be assured, first of all, of sufficient creative leisure to do the job. Then we need those who are skilled in the theory and practice of Sunday School work, and who are qualified both as to language and insight into Korean thought, to sit down and work out a comprehensive program for the whole field. This program, of course, should include general Sunday School literature as well as the Sunday School lesson.

Is it not practicable to suggest that we select from among our members those best qualified, give them time to thoroughly do their work, and look to them for a plan for the S. S. lessons that will adequately meet the needs of the field, and for a list of books that are most urgently required at present for adaptation and translation.

This commission should not only be empowered to work out such a program, but should be asked to direct the work among its members, so that it may be put into effect. They should also be empowered to co-opt any others, both native and foreign to help in the work.

Such effort should result in a literature that would be worthy of our large and loyal constituency, and make us second to none in this most important field of endeavor.

Preparation of the Lesson by the Student.

BY JOHN Y. CROTHERS.

The Sunday School standards adopted in Korea rightly put strong emphasis on the matter of preparation by the teacher before going to Sunday School to teach. At least eighty per cent of the teachers must attend the preparatory study of the lesson each week, and the larger school must have a normal class which studies the lesson a week in advance of the rest of the school, so that they have the opportunity to attend the preparatory study too and can act as substitute teachers. We hear it said that no teacher should think of attempting to teach without having made this preparation. All this is very excellent and necessary no doubt, but it is far from being enough.

Not only should each teacher prepare in advance to teach the lesson, each pupil should also prepare in advance to study the lesson. The Oriental idea of learning is to have something pounded into the head, and keep on pounding whether the subject is understood or not. The Chinese character for "learning" shows a son underneath, and above is a mortar with the fragments which are being pounded in. Sometimes the system seems about as effective as pounding sand in a rat hole. The idea of education as a "leading forth" to self expression or as giving a mere start which shall be followed up by the student, is foreign to them. As nature abhors a vacuum it might be supposed it would be easy to teach those who know nothing about the lesson, but unfortunately the minds of the pupils are not a vacuum, but are filled with thoughts of other things, and these thoughts are sometimes almost as undisturbed by the teacher as if he were speaking an unknown tongue. The idea of the teacher seems generally to be that the pupils are nestlings who sit with mouth (and ears) open to take in the whole lesson in one long gulp.

They should be rather like little chickens that have to scratch for what they eat.

It is even more important that pupils prepare the lesson beforehand than that the teachers do. Even if all the teachers prepare, only about one tenth of the whole school has prepared, whereas if all the pupils prepare, nine tenths are prepared. In America, when the teacher was unexpectedly absent and there was no one to take his place I have seen the class choose one of their own number to act as chairman and have a very interesting and profitable hour because all were already prepared on the lesson. There is fortunately an easy way for all to make a reasonably good preparation. In the Lesson Helps and also on the Christian Literature Society Calendar are printed the Daily Readings which give the text of the lesson, the connection between the lessons (when there is any) and related scriptures. By reading these carefully each day one can get a good foundation of knowledge upon which the teacher can build during the thirty minutes of instruction.

This study of the lesson by the student can be made doubly useful by using this scripture at family prayers. We have always thought that we emphasized family prayers in the Korean church but last year when each church was asked to report on how many families were conducting family worship some of the older missionaries were astonished to find how many families had neglected this duty. When scripture is chosen at random there is apt to be less interest than when some plan is followed such as daily readings on the Sunday School lesson. To miss even once is to be less prepared for the next Sunday.

In the Sunday School of which Marion Lawrence was Superintendent so long, they had a system of home study which required real work to be done and furnished evidence of its

having been done. Each pupil was given some written questions on the following Sunday's lesson, to which he had to bring the written answers. This could be used here too. Questions wisely chosen will compel real thought on the part of the pupil.

At the beginning of the teaching period the teacher should ask the pupils who have studied the lesson with the daily readings. He

will know then who can give intelligent answers to questions. Those who have already studied are not to be thought of as knowing it all, but they are the ones especially worth while teaching.

When the Sunday School standards are revised, let us have a section requiring the pupil to prepare the lesson before coming to church.

Extension Sunday Schools.

BY R. M. WILSON.

An Arabian Proverb says "Teach a man and you write on water, teach a child and you carve in marble."

As the future of this nation is in the child, and the hope of the nation lies in the young people it behooves us as Christian teachers and leaders to do all possible to reach the children. There is no better way than through the Sunday Schools. I believe the greatest opportunity of the church today is in the Sunday School. It is necessary therefore that we study and make use of the best and most up-to-date Sunday School methods.

Christ taught the parable of the Good Shepherd who left the ninety and nine and went into the mountains in search of the one lost sheep. We too must leave the fold (Church) and go out into the mountain-villages in search of these little ones. Not only this but we must lead the rest of the fold to do this same thing. A working church is a live church but a church that is not at work is near death's door.

Recently a pastor came to this city with 35 of his church helpers and leaders to attend the Sunday School Institute. They worked hard for several days studying the best methods of Sunday School work and returned to their respective places determined to give the Extension Sunday School a trial in the country. This pastor reports that each church has at least one Extension Sunday School, one has as many as five and in one place, there

are over 100 in attendance: also that it is making a new thing of the churches for they are all at work, every Christian with a job to do. Instead of each church only sitting down and enjoying the gospel, they are taking a thing they have found to be good to those who have it not.

The place for the Extension Sunday School
In the larger cities where Mission stations are located a great number of these schools can be run. At Kwangju we have 22 and plan for several more. They are placed in various parts of the city and in the nearby villages. In the country every village within five li of the church should have an Extension Sunday School if there are enough Christians to man them.

Who are to teach? We try to press into work every school teacher, every hospital nurse and helper, every church officer, all the larger boys and girls, and all Christians who are gifted at all for this work. Some of our best teachers are among the children. Every missionary should be responsible for one or more of these little schools, even though he cannot attend it more than once a month. He can visit it occasionally if he has country work and let his local assistant keep it going. Most every lady at this station has such a school. In the country those who are not able to teach can go along and encourage the school by helping in the singing, etc. Get every Christian to work in some way in these schools.

Sunday School Institutes. As 95% of the

Christians are in the outlying country districts we *must* get these churches working. So in the larger church centers in the country institutes should be held where the christians can learn how this work is done.

Preparation. One cannot make a success of these schools without special study and preparation. If there is spice to the teaching, life in the lesson, and if it is taught in an attractive way the children will not only return but will bring others with them and the school will be certain to grow. But if there is no preparation and one just preaches a sermon to the children it will soon prove a failure. Here we study the S. S. Lesson every Friday night for about 30 minutes, after which another teacher gives a short lesson to be taught to the Extension Sunday School children. This talk should be one good Bible story and a few practical illustrations. Never fail to prepare for this lesson for the children.

There must be life, variety and illustrations to hold the attention of these little ones who are not accustomed to being taught.

Schedule. At Kwangju our schedule runs about like this—first a song out in the yard which announces to the village that the school has started. Then a song after going into the room. Next the children repeat after the teacher a short prayer. Then another song after which about 5 minutes is given to a bright Bible story. Then about 10 minutes to questions from the Child's Catechism. After this an exercise song, the little ones clapping their hands when they sing. The Life of Christ is the one thing to be taught in these schools. Each time some short story should be told, taken from His life and a few questions asked after the study. After this we usually have the children repeat some verses of Scripture which are printed and pasted on the wall. The school is closed with all repeating the Lords prayer. This is for a small School. After they attain more size the schedule can be varied. In fact some of our larger schools run about the same schedule as the big Sunday Schools. No

schedule should be too fixed, as a little variety is enjoyed.

Equipment. Every school should have a good black board, Child's Catechism, some posters for the wall—Jno 3-16, Lords Prayer, the native alphabet, numerals, etc. If possible secure some scrolls on the Life of Christ, also picture cards. Have a Sunday School Standard and make an effort to grade your school according to it.

Recreation. There should be special days of the year for special entertainments. By all means a spring picnic. In this we try to have all the schools join in at the same time, each person taking his lunch, or in clubs. There should be a rally day every fall. This day is in the Standard. There should be a special entertainment for the Christmas Season. The Extension Sunday School should be gathered at the big central school once or twice a year. One school here was taken to the electric plant and to a big cotton jin for a sight-see: a thing of this kind is enjoyed and is instructive too. A teacher should so love his class that he will not forget to plan some special occasions for the little ones. You must win their hearts and there are many ways of doing this.

Prizes. There should be some prize for the child who learns the catechism. We give a testament. Some give a picture card or some small prize for those bringing new scholars.

Securing a Room. In some heathen villages it is difficult to secure a room, though usually with some skilful words that can be done. In the summer and good weather the class can be held out of doors, though a room is better. In a few places we have rented a room and in others we have paid for the wood during the winter—often just buying a few loads of wood will be all that is necessary. It is best though not to have to pay for the room.

Mistakes in Sunday School. First, lack of preparation is the greatest mistake one can make in trying to run a school. Second, lack of interest. You must have the thing at heart and realize that it is of great importance. Lack of love for the children. Be very patient and

gentle. Irregularity will soon kill your school. The teachers *must* go regularly.

Library. There are now quite a number of booklets, tracts and literature on Sunday School work. A set of these should be available for the teachers and officers of the school and they should study them and make every effort to improve your school. Bring it up to date.

Every teacher should have a note book and jot down in this every new idea he gets on Sunday School work. Make this a life study.

Practical Lessons. Preaching sermons will kill your school in short order. Christ taught by parables and there is no better way to teach the little ones. 1. Take your watch and show how that it is very much like the human body viz, it has a head, a face, back, two hands, sides, as our body. It has a little hair spring that ticks and goes all the time even though we are asleep, like our heart. That we must keep the watch covered, clean and free from dust and dirt. So our hearts and bodies must be kept clean and pure, etc.

2. Take a black smutty stick and show that if you touch it you will have your hands soiled. So with close association with sin.

3. Take an apple and show that it may be very beautiful without but a rotten spot within will soon ruin the whole thing. 4. Take a

small flower, a lily, for instance, and show that Solomon was not arrayed like one of these; also, show God's love and power in making these things for us. 5. Describe the wonderful making of one's eye, or some part of the body. 6. A box of sand makes a good thing to teach the little ones about the world, that we are made from this, etc. 7. There are some books being prepared with special facts and illustrations for children. Get these for your school.

Slogan. Each school should have a slogan. If your membership is 30 get all to work towards 60. If your church has one Extension Sunday School get them to work for five, etc. Get the classes to working for the best class and stimulate healthy rivalry. Have a flag for the best class each Sunday.

Collection. It is not a good idea to take collections in the schools where there are just heathen. They may get the idea we are there just to get money. We never take a collection the first few months. One of the first collections should be for some special object, say for a sick child in the village, a suit of clothes for a poor baby, etc. Later they must be taught the idea of giving and helping those in need. Birthday offerings in the more advanced schools. These offerings should be used for some special thing decided upon by the school.

Kindergarten Work in the Sunday School.

The first Sunday I began work in the afternoon Sunday School I found a promiscuous group of children ranging from about fifteen years of age to a few months. An attempt was made to classify them and the kindergarten size were sorted out and set down in groups. In our Sunday School it is hard to tell where one class leaves off and the next begins, so you can imagine the opportunity the *best* teacher would have to present her lesson under these circumstances. On top of this the printed lesson for the day for these totally ignorant heathen infants was the incident of Jesus saying to Peter, "I will make you to be-

come a fisher of men!" The young men teachers got together and decided to prepare our own lessons for the Kindergarten pupils. The Y. M. C. A. Secretary has turned out a series which have not been excelled either in choice of subjects or adaptation to the little ones. I think I cannot use space to better advantage than in giving this series of topics.

1. Mother and Child-Samuel.
2. The Mother Bird's Care for the Little Ones.
3. God's Care for Animals and Birds.
4. The Baby in the Basket. God Protected Moses.

5. God's Care over Elijah.
6. God's Provision in Sending Food.
7. Song of Thanksgiving.
8. Offering of Thanksgiving. The Widow's Mite.
9. The Baby Jesus.
10. The Wise Men.
11. God the Giver of Day and Night.
12. Jacob's Dream—God is Always with us.

To begin to teach a child of four, who hasn't done much but exist up to that age, we must choose subjects that can be connected with its own little experience. It is not necessary that these be from the Bible. God teaches first from life. Those from the Bible that can be connected with the child's life are splendid.

We shall have to make an effort to get away from the method of reciting unintelligible words as a means of study, which is death to all the initiative that ever sprang up in a child's mind. Ruling out that as a plan it will not do to substitute simply anything we have seen done in a school in America, but we must give some real teaching. Already the Koreans have followed hard on our tracks and it is hard for them to conceive of teaching Sunday School otherwise than by the supposedly religious way of, "Be quiet; listen to these good words, and be good."

What is all the scenery in the world to the eye that is blind? What is all the music in the world to the ear that is deaf? All the wealth of beauty and sound is nothing unless it be assimilated. So all the good words that ever flowed from the lips of pious teachers and preachers have been effective only as far as they were assimilated. No matter how wholesome the truth is for the adult, if it is unintelligible to the child he leaves the church with nothing but another lost opportunity. This makes it imperative to have the little ones separated from the adults and make the separation as complete as conditions will possibly permit.

What are the organs with which the child picks up knowledge day by day? The eye is essentially first and then a long way after

that comes the ear. (We know that a parent's actions are much more impressive than all his words.) Why then shouldn't this be applied to this most important of all teaching? The same God who made the ear and the lips made also the eye and the hands, and made the former no more sacred than the latter. If we admit this we must introduce into the Sunday School all the helps in teaching that we use in the day school, where teaching through the eye and hand are reckoned first principles.

We all know theoretically what are used for teaching Kindergarten work, and there is nothing in this article that everybody does not already know; its only point is to try to get us thinking again and try to get some ideas into action. As said above, get your children away from the adults and half of the victory is won. Then divide the time of study into short periods. In the period for prayer *teach* the children how to pray by having them repeat after the teacher very brief simple sentences. It is not necessary to have a reading from the Bible unless it is easy enough to be intelligible. Stress the collection and *teach* them to give by making it purposeful. Interperse with songs and put lots of action into them. If you can get a song or a bit of action into the middle of your story so much the better. A blackboard is so easy to have and invaluable to teach from. Then for the lesson story little tables are almost necessary. If the children sit on the floor low tables can be made for them very cheaply. Add pencil and paper, and most of the other half of the victory is won. For those who go to school a real note-book in which a page is written every week affords good training in many ways. Paper, paste and scissors are easy to keep and intensely interesting. A sand table is not hard to make up and affords great means for expression. It wouldn't be a bad idea to take the children to the sand pile behind the church.

If all this sounds so technical as to make it impracticable and discourage humble attempts at beginning with small groups, start with a

box of matches for equipment. A circle of children even sitting on the floor can work out great stories with matches alone. A story that is seen will carry its lesson many times better than the one that is just heard. Whatever you do, if no more, use objects. A pupil as young as thirteen years can begin to teach the smallest children and it is very good for them to begin early to do something for others. We use one of the Bible study periods in the day school to teach the lesson in advance, and we plan to make this a period of illustrative teaching, because they must be *shown*, not continually advised.

Now we strike bed rock when we ask, "What missionary is going to teach there?" For among ourselves how many are there who have talent to adapt his teaching to an elementary grade. Putting the first thing last, I would say we want first somebody to come to Wonsan Beach and Sorai this summer and teach us some modern methods of Sunday

School work for the little ones. I can't think of anything more profitable in preparation for the special effort we are to put forth to stress the Sunday School work in the coming year.

We have found that many people at home would like to help in a direct way and would be greatly interested in equipping a Sunday School. From such friends we would be glad to receive.

1st—Ideas, including sample lesson helps published for the very small children.

2nd—Pictures in large quantities to illustrate these lessons.

3rd—Songs for the little ones especially motion songs.

4th—Colored sticks, beads and papers, building blocks, or money to buy these, as well as work tables.

5th—Some one who knows how to come out and teach the rest of us and help us "get the child before he is seven."

Korean Child Life.

BY THOMAS HOBBS.

The life of a child naturally divides itself into three parts,—in the home, in the school and on the playground. Probably the best place to see the real character of the child is on the playground. In the home and the school there is discipline, training and a helping hand but on the playground any discipline is self-imposed, and the child meets the test of individual strength and ability. Many Korean children have no school life and in some cases their home life is a drudgery so that the only place to get a glimpse of the real child is on the playground. Lack of training naturally shows itself on the playground but when that is taken into consideration the Korean child does not compare unfavourably with others. A dignitary of the Roman Catholic Church said: "Give us the child until he is seven years of age and he will always be a Roman Catholic." Undoubtedly the best way to save a nation is

to save the children. To the casual observer the Korean children may appear only dirty and unattractive but there are great possibilities in them if they are given a chance. I have seen them in towns and villages, in inns and private homes, in school and at play, and consider them worth every effort that can be put forth to save them for Jesus.

Last month I was staying in an inn where the son of the proprietor, a boy of twelve years of age, has recently started to attend church. Every opportunity that he could get he came into my room to ask questions. Among the questions put were,—“Who made the world? Who made the food that we eat? Who made the wine that makes men drunk and wicked?” This last question was prompted by the fact that in the next room wine was sold and he often saw drunken men. He asked many other questions which showed

thought and intelligence. He had no encouragement from his parents as they never attended church and had no interest outside their daily occupation. What an opportunity the Sunday School teacher has with such a boy! There are many such boys where as yet there is no Sunday School.

The Korean home life is very different from that of the West. There is no word in the Korean language that fully expresses the idea of the English word 'home.' Children, especially sons, are looked upon as an asset to their parents, for when old age comes on they will be able to support them. I know some bright and capable young men who are kept in poverty and debt through having to support parents and relatives who ought to be supporting themselves.

In many Korean homes the children receive far too little care and attention. Something needs to be done to help the parents to a better knowledge of how to care for the young lives that have been entrusted to them. It is a sad sight to see so many unwashed babies tied on the backs of their unwashed brothers and sisters, with their heads drooping in their sleep and sometimes their eyes, noses and mouths covered with flies. Why could not a set of lessons on "the care of children" be inserted in the Sunday School Lessons? The Sunday School in Korea presents a unique opportunity, for all the Christians, young and old, attend Sunday School. If a set of lessons on this important subject could be carefully prepared and inserted in the Sunday School Lessons, some good might result. If there is difficulty in including it in the regular lessons it might be issued as a supplement to be used for parents. Possibly some interesting lessons for the children themselves could be issued.

Obedience to parents seems to be inherent in the Korean and it is no uncommon thing for a middle-aged man to tell you that he cannot please himself because he has a father living. On one occasion I saw a colporteur trying to sell a Gospel to a middle-aged Korean.

He took the book and was about to pay for it when a door on the opposite side of the yard opened and an old man hobbled across to him and lifting his stick as though he would strike him said, "What do you know about books? Hand it back at once." The man meekly obeyed saying, "Father objects to my taking it."

Most of us look back to our home life as a most blessed memory: The meeting around the table at meal-time, and the loving council we received from our parents. It is not the custom for Korean families to eat together although many Christian families do so now. The old custom is for the father and grown-up sons to be served first, and the mother, girls and little boys to eat by themselves, generally in the kitchen. It is not the custom to talk at meals. What a loss silence would be around the table in a western home. The gathering together at meal time gives an opportunity, in some families the only opportunity, to discuss matters of family interest. It would be difficult to overestimate the importance of this part of our family life. The first thought that I ever had of accepting Christ as my Saviour was prompted by my father's talk around the supper table. Many other lives have been influenced in a similar way.

Korean children are called upon to work far too young. Before they have hardly strength to run about a baby is tied on their backs and one sees them doing things that no child should be allowed to do. No thought of school is put into the minds of many of the children, especially girls. I once stayed in an inn where there was a bright little girl of about eight years of age and I asked her if she would like to go to school and she replied, "No. I'm going to be married and wear a pretty frock." Her father was in the room and he told me that that was what her grandmother had taught her. The Japanese law forbids marriage under sixteen years of age, but even that is far too young as it places a burden on the shoulders of children that

should be reserved for full-grown people, and robs them of their youth. There are few story books for children and much needs to be done along this line. Many children are unable to read but they readily learn.

The Japanese Government and the Foreign Missions are doing a good deal for the education of the Korean children, especially those who live in the larger towns. The desire to study is increasing and this year all the schools are over-crowded and many applicants have had to be turned away. The native school (Kulpang) is found in many of the villages. This is a room where the reading and writing of Chinese Hieroglyphics are taught to boys. Some boys attend these kulpangs for many years and become very proficient in Chinese. Less attention is paid to the learning of Chinese since the abolition of the Kwaga (Official Examination) and the young men are not such good Chinese scholars as their fathers. On entering a village it is not difficult to locate the kulpang if it happens to be the period for reading, for all the boys read together, shouting the names of the characters in loud voices. The teacher usually receives his board by going around to the homes of his pupils for food and sleeping in the schoolroom. In addition to his board he may receive from thirty to fifty yen (\$15-\$25) per annum.

In play the Korean children are not far removed from the children of the Occident. The boys spin tops, run hoops, play hide-and-seek and such-like games in much the same way as the boys at home. The most important boy's game is kite-flying, and during the first fifteen days of the New Year kites are to be seen in all directions. The kite is made of bamboo and paper, and is usually square or oblong. The twine is passed through glue or paste and powdered crockery or glass is put on so that it will more readily cut the twine of other kites. When a kite is in the air any kite-flyer has a right to fly his kite across the twine of any other kite in an effort to cut it, and if he succeeds the kite belongs to any-

one who can get it. Sometimes the battle becomes very exciting and when one of the kites is cut adrift there is a great scramble to get it. Boys take much pride in getting a good record of kites cut during the season. Kite-flying lasts only during the New Year season and one rarely sees a kite in the air at any other time. While the boys fly kites the girls play "plank-jumping." This is a game of see-saw in which a strong plank some five or six feet long is balanced on a bundle of straw, or sometimes on a ridge of the ground, to give it an elevation of about a foot, and a girl mounts on each end and commences to see-saw. They send each other four or five feet in the air alternately and come down dexterously on to the end of the plank. At the New Year the children all come out in new clothes of bright colours and the little groups of girls playing "plank" in the village and the boys flying their kites on the hill-side give unusual life and colour.

On the fifth day of the fifth month the young life of Korea is on the swing. The swing consists of a stout straw rope fastened to the bough of a tree and one or two children in a standing posture swing together. Few villages are without a swing and boys and girls, and sometimes grown men share this sport. The swinging may commence on the first and continue till the tenth of the fifth month, but the fifth is a holiday. In many villages the swing is left up and may be used occasionally until the rope decays. The students are taking to tennis, football and baseball, especially the latter, with a great deal of enthusiasm and some of the schools have good teams. Not only in suitable places but in many narrow streets boys may be seen practising with rag balls and home-made bats.

Much more could be said on this subject but space forbids. There is a great opportunity with the children of Korea. The Extension Sunday Schools are doing something to meet the need but there are unreached thousands that could be won for Jesus. It is not difficult to get them to the church if a special meeting

is announced and, on the whole, their behaviour is not worse than such gatherings of children in the homelands. It is easy to interest them with stories and they love singing. Their idea in singing is to make a big noise,

and they vie with each other in doing this. When a child is saved it is not only a soul, but a life that may be filled with service. Save the children.

The Sunday School Standards.

Below is presented an attempt to improve the Sunday School work in Korea. It has both weaknesses and advantages. The former are much recognized by the authors. The material is presented to the readers of the Korea Mission Field so that they may learn more of the real conditions of the Sunday School as it is here in Korea. This and the article following are recommended as giving light on the facts of value for the student especially and also for any one who desires to have some definite knowledge of Korean Sunday School conditions. The reader is referred also for further light on the Extension Sunday School, to the article on that subject in this number. (Editor)

Aim. (1) To put within the reach of every Sunday School, available information that will enable them to improve their condition to an attainable ideal. (2) To furnish some stimulus to improvement by a credit system—enabling the individual Sunday School to measure its own growth, and afford a basis of comparison with other Sunday Schools.

Method. (1) Three standards were carefully worked out for the Sunday Schools. The first was for Schools over eighty, the second for those under eighty and the third for Extension Sunday Schools. Below, the the first and third are given—the second being omitted because of its likeness to the first. It is the same except for necessary omissions for the smaller Sunday School. (2) There was then provision for report on attainment made by printing and distributing the necessary blanks. This blank requires report on every item of the standard and grades, numerically according to attainment. Thus out of

a possible total of 1,000 points if they attain less than 500 they are called a "Common School," from 500 to 649 they become "Good Schools" from 650 to 799 they become "Standard Schools" 800 to 949 they become "Model Schools," from 950-1,000 they become "Ideal Schools."

Here the name is a stimulus to get into the higher class.

Sunday Schools Standard for Schools of 80 and over.

I. Organization:—(Total value of all requirements in this group 170).

1. (Value 50.) Officers, At least, Superintendent, Secretary, Treasurer, Superintendent of each Department; all to be elected yearly.
2. (Value 35.) Record of all students (adults and children) with attendance of at least eighty percent of whole church membership, i. e. total of communicants, catechumens and other adherents.
3. (Value 50.) Adults and Children's departments meeting at different hours or in different places at the same hour.
4. (Value 15.) Several organized adult classes.
5. (Value 20.) Meetings as a Sunday School every Sunday of the year.

II. Grading: (Total value of all requirements in this group is 160).

1. (Value 50.) At least three of the four following departments: (1) Cradle Roll (Yong-a Pu), birth to 4 years; (2) Children's Department (You-nyen Pu), 5-15 years; (3) Adults' Department (Chang-nyen Pu), 16 years and up; (4) Home

Department (Ka Tyeng Pu) Crippled, Shut-ins, etc. who study at home under direction of a Sunday School Officer.

2. (Value 25). Annual Promotions; on being promoted from each class certificates to be given, and on graduation from a lower to higher department diplomas to be given.
3. (Value 45). Classes to be formed of those of like age and attainments, and not over ten in a class. (Restriction of number does not apply to Organized Classes, necessarily).
4. (Value 20). Weekly programs with provision for worship suited to each Department.
5. (Value 20). Teaching period to be at least 30 minutes except for children of 5-8 when it should be 15 minutes with 15 minutes of motion songs, etc.

III. Teacher Training: (Total value of all requirements in this group is 140).

1. (Value 45). Attendance of 80 percent of teachers at Weekly Meeting for Preparation of Lesson.
2. (Value 45). Teacher Training Class at Sunday School Session taught by pastor, chosa, chuntosa, changno, or other qualified teacher; and (2) meeting at time other than that of the Sunday School Session at least once a month to study teaching methods.
3. (Value 30). Delegates to the number of one-half of the teachers and teacher training class members to Sunday School Teacher Training Institute or Class of at least one week's duration, each year.
4. (Value 20). Officers and teachers' meeting at least once every two months to discuss problems and make plans for the betterment of the School. (May be either denominational or union).

IV. Extension: (Total value of all requirements in this group is 160).

1. (Value 40.). New member canvass of Sunday School territory at least once a year.

2. (Value 40). New scholars in Adult Department to total at least 20 percent a year.

3. (Value 40). New Scholars in Children's Department (whether of Main School or in Extension Schools) to total at least 30 percent of membership of Department each year.

4. (Value 40). Teachers and officers to direct all instruction toward securing from each student a clear decision to yield the whole life to Christ and a definite invitation is to be given at least once a year to all who have not made such a decision.

V. Special Instruction: (Total value of all requirements in this group is 95).

1. (Value 15). Missionary instruction (home or foreign) from platform, or in class, or both, at least once a quarter.
2. (Value 15). Temperance instruction (to include drink, opium, tobacco, etc.) at least quarterly.
3. (Value 15). Instruction and practice in some form of social service in the community.
4. (Value 25). Educational instruction and practice in the Children's department in the value of and need for order, reverence and obedience.
5. (Value 25). Supplementary Bible Drill from the platform in each Sunday program.

VI. Special Day: (Total value of this Group is 70).

1. (Value 25). Children's Day (Yuen Nyen Chu Ill) Second Sunday of June.
2. (Value 15). Rally Day (Chin Eung Ill) Third Sunday of Sept.
3. (Value 10). Easter.
4. (Value 10). Christmas.
5. (Value 20). Decision date, to be fixed locally).

VII. Equipment: (Total value of this Group is 65).

1. (Value 15). Colored chart or picture cards for at least occasional use in illustrating the lesson.

2. (Value 15). A blackboard in every department to be used.
3. (Value 15). A Chorister and if possible a horn and organ also to lead the singing.
4. (Value 20). The beginning of a Sunday School Library to include in every case the Christian Messenger, the Sunday School Magazine and publications of the Executive Committee for the Korea Sunday School Association.

VIII. Finances: (Total value of this Group is 90).

1. (Value 10). Weekly Offering by whole School.
2. (Value 40, distribute 10 each among following 4 heads). Children's Department to make offerings as follows:
 1. (Value 10). To local church.
 2. (Value 10). To charity.
 3. (Value 10). Missionary.
 4. (Value 10). Birthday Offerings.
3. (Value 20). Ninety percent of whole school to have made some offering during the year.

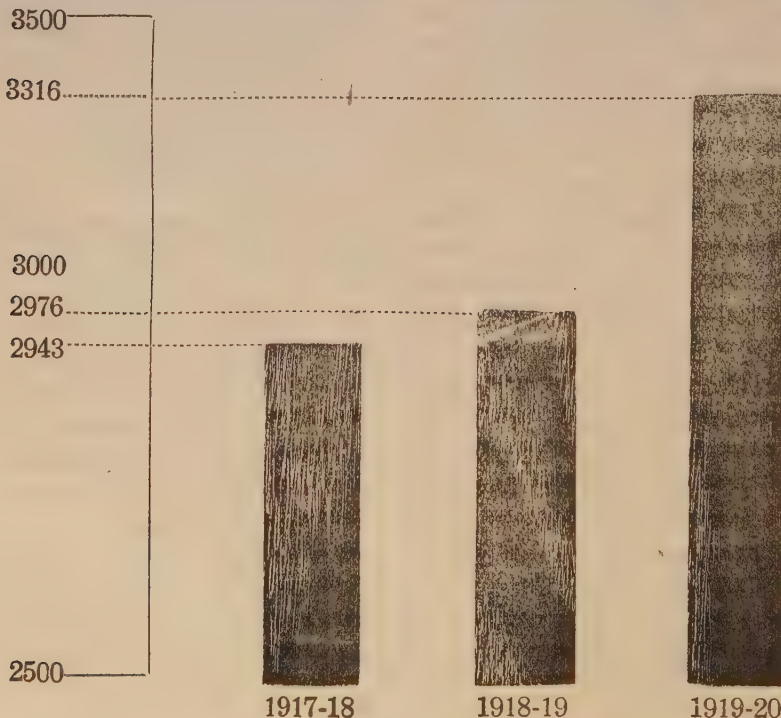
4. (Value 20). Once during the year an offering to be made for the work of the Executive Committee for the Korea Sunday School Association.

IX. (Value 15). Each Sunday School to report once a year through its Session or Leaders to Presbytery or Chi Bang Hwei which in turn is to report to General Assembly or Yearly Conference on blanks provided for the purpose.

Sunday School Standard For Extension Sunday School.

- I. (Value 100). Roll call and record of attendance.
- II. (Value 105). Regular Course of Study.
- III. (Value 105). Opening service of worship.
- IV. (Value 100). Offering at least once a month.
- V. (Value 100). Observance of Children's Day 40, Easter 30, Christmas 30.
- VI. (Value 150). Union meetings with Main Church at least quarterly.

Number of Sunday Schools Three Year Increase



Studying the Sunday School Standards.

BY J. Y. CROTHERS

This spring at the helper's meeting of the Andong district it was decided to hold conferences on Sunday School work in nine centers. Four of these were conducted by the writer. The principal aim was to get the Sunday School teachers to understand what the standard meant, for if they were not understood the Sunday Schools would not and could not do much toward coming up to them. It generally took two days to explain the standards, and grade the schools, and decide what items should be reached this spring. Grading the schools was a great help to the understanding of what was demanded, and by affording a comparison of the schools with each other stirred up their interest and desire to do better. Twenty-seven schools of under eighty in attendance, and seven schools over eighty were graded. In order to encourage them, the item of the attendance report was granted in each case.

The report of the thirty-four schools reveals some interesting facts concerning the present standing of the schools. The larger schools averaged better than the smaller ones, but the difference is not great. The seven schools over eighty in attendance averaged 420 points out of 1,000, and the 27 schools under eighty in attendance averaged 350 points out of 1,000. Not one school in the whole thirty-four made a single point in the item of finances. The next weakest item in the list for each class of schools was Teacher Training. The schools over eighty made 21% in this and those under eighty made 12%. The next weakest item for each class of schools was the special days. None of the schools had ever observed "Childrens Day" "or Rally Day" or "Decision Day." Both classes of schools made their best standing in the first item, Organization, 67% of the schools over eighty and 58% of the schools under eighty attained full credit in this item. Among the larger schools Ex-

tension was the second best item with 51% to its credit. Special Instruction stood third with 41% to its credit. Equipment was fourth, and grading fifth. For the smaller schools, Special Instruction came second with 48% and Grading third with 45% of the schools attaining the standard. Extension was fourth and equipment fifth.

No school in all the thirty four had used promotion cards or diplomas. Not one had a normal class. Not a person in the district had ever attended a Sunday School convention or conference of any length at all, much less any a week long. No special instruction had been given in missions and practically none in charity. The five minutes of questioning on the Bible aside from the regular assigned lesson was an unknown quantity. Not one school had a Sunday School Library. Only two claimed to have treasurers. None of the larger schools had more than two departments.

On the other hand only two schools had an average attendance of less than eighty percent. All but one claimed to teach more than thirty minutes, but as few had watches or clocks we cannot be sure of that. Most of them had a preparatory study of the lesson for teachers. Practically all had taught temperance, worship, and obedience. All had observed Christmas and Easter.

There were only three schools that received more than five hundred points and so were entitled to be called "higher schools" but since the conference several schools have reached the standard and at least one school, the Andong School, has become a model school with over 650 points. In the earlier conferences each school was asked to decide in what items they would try to reach the standard this spring. They were then shown what would then be their standing if they did all they had promised. There was only one

school in the group represented in the earlier conference that could not possibly reach the 500 point this spring. Doubtless some will fail to do all they said they would, but their interest has been stirred up somewhat and they have a fair idea of what is expected of

them.

Practically every school promised to make an effort to start a school for the children of unbelievers. Many of these should develop into churches for some are even twenty li (six miles) from parent Church.

Things Korean.

BY F. S. MILLER

THINGS ARE NOT WHAT THEY SEEM.

In the northern part of Korea there once lived an old man named Pak who was a philosopher. He had had a large experience of man and things and his wisdom made him the oracle of his neighborhood and the counsellor of the people all through that region. The following story is often told to illustrate his sagacity.

Old man Pak owned a fine horse. He had raised it from a colt and was very much attached to it. One day this horse broke loose from its stable, and though strenuous efforts were made to recapture it, it succeeded in getting away and disappeared. When the news of his loss became known many of his friends came to condole with him and express their regrets. But, strange to relate, old man Pak refused to receive condolence and insisted that it was really an occasion for congratulation. "It is really a piece of good fortune, as you will see." Now this was a strange way to look at it, but his friends let it go and returned to their homes mystified.

Shortly afterward they heard that the horse had returned to old man Pak and brought with it a whole drove of wild horses from the mountains. These became the property of Pak and made him a rich man. Then the mystery of the old man's philosophic way of taking his loss at first was cleared up and his friends hastened to call on him and present their congratulations. But again to their great surprise he held an altogether different view of the result from that which they held and nonplussed them by answering their con-

gratulations with the remark—"A misfortune—a misfortune!"

Old man Pak had one son, born late in life but now grown to manhood and more precious to the old man than all his earthly possessions. This son had special charge of the horses and undertook to break one in to the saddle. In this process he was one day thrown by the horse and severely injured, breaking his leg and becoming a cripple for life. Again the friends acknowledged the superior wisdom of the old man and, feeling sure they were right this time, called in person to sympathize with him and express their regrets. But again they found the old man opposed to them.

"You are all surely wrong this time," he told them. "Far from being a misfortune, this is the best thing that could have happened to me." But this was too much for the friends and neighbors and they could only conclude that the old man had become insane through too much learning and wisdom so they departed in sadness to their various homes, giving up the attempt to convince him as a hopeless task.

But again time proved the truth of old man Pak's view of his experiences. For war broke out in the land and all able bodied young men were conscripted into service. Then the sons and brothers of his neighbors, being drafted for the war, were compelled to leave their homes and die on the field of battle. But the crippled son of old man Pak, because of his infirmity, was allowed to remain by his father and escaped the peril of those who had sound bodies. Amid their sorrow and lamentation

over the loss of their sons all paused to acclaim the wisdom of old man Pak and to acknowledge that he was correct in saying that things are not what they seem.

NOT DEAD YET.

King Yong-jong, who ruled Korea from 1724 to 1777 once desired to build a little palace to be called the Yuk-sang-gung. But when he gave an order on the public treasury the official who acted as "Controller of the Treasury" under the Finance minister refused to hand over the money. The minister thereupon reported to the king to that effect. In great anger the king ordered the official, Kim Pok-san, to appear before him. When he appeared the king asked "Why have you dared to refuse to pay out the money at my order?" The faithful Kim replied, "The money in the public treasury is for public use but this palace is a private affair of your majesty's and I cannot let the money go for this purpose."

The king was not able to answer the argument and dismissed the man, but immediately sent to the royal stables and ordered the grooms to pick out a horse that was sick and at the point of death and send it to Kim Pok-san's house: and at the same time he sent a message to Kim saying "If in four days from now you tell me that this horse is dead your head will be forfeited."

Promptly at the appointed time Kim was called to the palace and the king asked, "How about that horse?" "Well," answered Kim, "for three days the horse has refused to eat or drink or to breathe." "Aha; then he is dead?" Kim only bowed assent. "Your life is forfeit then." Kim bowed still lower and said, "I am quite prepared to die if your majesty so orders, but you said my head would be forfeit when I told you that the horse was dead. I have not done so yet, I merely said the animal had ceased to breathe."

A RECIPE FOR GETTING RICH.

A young Korean came to an old miser and asked him to divulge the secret of his wealth,

and show him how to become a rich man. The old miser replied, "Come with me and I will show you." They ascended the hill and found a tall pine tree. "Can you climb it?" asked the miser. "Yes, I think so," and up the young man went to the very top. "Now can you go out to the end of that limb and hang with both hands?" This the young man soon did. "Now can you leave go with one hand and hang by the other alone?" The young fellow took a good grip with one hand and let go the other. "That's enough, now come down," said the old shylock.

When the young man reached the ground he said, "Well what has that to do with my getting rich?" But the old man answered never a word. The young fellow was disgusted and went and told his father about it, but the latter cried out, "Good, good, you could not have been told plainer. To amass wealth is hard work like climbing a tall tree, and then, when you get the money, hang on to it for dear life even if you nearly starve." The boy took it to heart and became a very wealthy man.

AN INTELLIGENT PLANT.

The long flag poles used in carrying the imperial banners in processions are obtained from the island of Ul-leung or Matsushiwa (Dagelet) of the eastern coast. These poles are very long and light but are not bamboo. They are a sort of reed, or at least belong to the same family of plants as the Korean kal-ta. Now wherever a boat is sent across from the mainland to secure a good pole, the messenger never has to search for one. He always finds a long and handsome one lying on the shore at the point where he lands. It is not cut by mortal hands but comes of its own accord and lies where it can be readily found. This curious belief is similar to that of the Chinese who say that when a piece of sulphur is required and a man goes to get it from the sulphur go-down he always finds just the piece he wants lying on the floor just inside the door.

Correspondence.

DEAR EDITOR :—

I would be glad to write that article if I had ought to write, but I have been hard at work in my field since getting back and I only mention what I know. Immediately on returning from Tokyo I got busy in my field to see that every church had a Sunday School and we made it a rule in country schools helped by the Mission that they should not only study the regular S. S. lesson but start and keep up an Extension Sunday School, using the teacher and scholars to help in this. Then I wrote to friends at home and got them to have the publishing house mail us several thousand new picture cards, which had not been used and which would come regularly, not spasmodically. This will insure the schools continuing after being started.

Then we employed a Seminary man of three years study, one of our best helpers, who had shewed special ability in S. S. work, as

special S. S. Secretary for Soonchun field, to give all his time, going to a different church each week and organizing the Sunday Schools better and starting Extension S. S. In addition we had a S. S. Conference in Kwangju, attended by over 100 delegates for Mokpo, Soonchun, Kwangju, Chunju, and Kunsan fields. This was part of the nation wide S. S. Conference plan, and succeeded far better than we had hoped. Here we gave practical demonstrations or practical ways of teaching a S. S. from the primary grade, heathen children etc. to the older classes. The delegates were all enthusiastic over the outcome and Kwangju plans to put on a special secretary at once. A great impetus has been given S. S. work and it holds a better place in the minds of the Koreans.

Yours,

R. C. COIT.

Shall Teaching give Power to the Taught?

BY KATHERINE WAMBOLD

At our June station meeting in Seoul several folk expressed regrets that we had no normal school. We do not seem to have enough people who know how to teach. Of course this is taking for granted one has the gift of teaching just as one has a gift for singing or painting. It opens the question also as to which one is to be considered, the teacher or the one taught. Frequently one is full of admiration for a beautiful lecture, but it may leave the hearers cold, instead of inspiring them to go on and learn more of the subject for themselves.

We can all recall some instructors we loved, but frequently these are not the ones who helped us to independent thinking. I recall a little school mistress in General History in preparatory school whose skilful questions so inspired me with love of learning that I burned

midnight oil most joyfully in the pursuit of that subject.

Here in Chosen the lecture method pure and simple is often pursued. Frequently a typewritten or mimeographed outline is given out. The pupils copy this in their note books where it may remain embalmed. If they are severely questioned, and the outline is developed, and written on the board as they go along, it is more likely to remain in their heads, instead of in the note books only. I have seen a woman, asked in the country to teach a Bible subject, and unable to do so because she had left her outlines at home. Certainly we should all prefer to have those outlines, but we should not be completely stranded without them.

Dr. Wilbert W. White often says about

Bible teaching; "Study to know what is there." I know a missionary in Chosen, who when teaching Isaiah asks her pupils to read the new lesson assigned ten times before coming to class. They are ready then to answer questions on it.

Pupils do not like the questioning method nearly so well as that of the lecture. To the lecturer they will say, "Oh, how grateful we are for those beautiful words." But there is no power left with them to find out the truths of the Bible for themselves. It is the teacher who really rouses the minds and souls of her pupils who is building for eternity.

Such a teacher is not so very popular sometimes. I recall very well a teacher of mine, now Chancellor of a university on the Atlantic coast, telling of a High School teacher whose pupils frequently were all stirred up against her. Some one wished to prepare a paper on the proportion of pupils going to college, and all the classes in the city were considered. To the surprise of everyone nearly one hundred per cent of those in the unpopular lady's room went to college, and these included those whom tradition and income would not send, but many who had to work their way through. This teacher really awak-

ened their minds.

In a country class of six days in a small village where the women have never studied before, and who can only barely read, it takes the first day for each one to tell me a hundred times or so that she is only a woman and *therefore* her mind is dark, and she can never learn anything. I possess my soul in patience and reflect that no one can have the crown of victory without the dust of the race. I keep on until a woman can read a verse and answer a question on *what is there*. When she does this we experience a miracle, for she seems a soul new born, and can answer all the questions now. But she has to be gently repressed until the other sisters can one by one be brought to her state. By the fourth or fifth day I feel as if I am floating in the clouds, for the shackles are fallen and each one has found out that even though she *is* but a woman, she can learn something.

Going through this process together makes me so fond of these women that I feel I could stay in their village all my life, and there is a real pull at parting. They say very sweet words to me. Often they say; How we love you, you don't know, for you have taught us how to find out what our Heavenly Father and others say to us."

Wanted A Demonstration Sunday School.

The writer has seen Demonstration Sunday Schools in the United States and Japan, and has personal knowledge of them in China. He has been connected with them long enough to see their inestimable value not only to exhibit Sunday School methods but also as training schools for teachers and as laboratories for the study of the traits and needs of the various nationalities. Why has Korea been forgotten? The total membership of our Sunday Schools is 50,000 larger than that of Japan and within

60,000 of that of all China. Yet in spite of that we stand alone as the country with no Demonstration Sunday School. This is Sunday School year in Korea. Such a school in the land of Chosen is necessary to the spread of Sunday School knowledge if it is to be done effectively. A few hundred dollars a year would start such a Sunday School but in a few years a building must be provided. The workers will be here soon! Who will provide the money? J. V. L.

A Korean Sunday School Problem.

Over eighty percent of the Sunday Schools of Korea have an attendance of less than eighty. Most of these have but one room in which to hold the Sunday School. Some have nothing but the roadside. Many have but one adult, who is principal, secretary, treasurer, teacher of all the classes. These men get discouraged because they have no help, and stop after a good work is just begun. They do not have ideas to add sufficient variety, and so

of course they do not succeed. The most difficult problem for the Sunday School worker out here is what to do for this type of Sunday School. They spring up like mushrooms, and often disappear like midsummer hail for they have no depth of earth. Stability, knowledge, inspiration, vision, all these are needed and more! Who will send the workers into the harvest? J. V. L.

Notes and Personals.

On June 1, the Rev. J. S. Nisbet D. D. of the Southern Presbyterian Mission was married to Miss Elizabeth Walker of the same mission at the home of Mr. Genso, Seoul.

Dr. and Mrs. Clarence C. Hopkirk, and their daughter, arrived in Seoul on June 4th, and are located for the present at Severance Hospital.

Dr. and Mrs. J. D. VanBuskirk of the staff of the Severance Medical College have left for a furlough in the United States.

Miss Bessie Salmon of the W. F. M. S., has left for the United States on furlough.

The many friends of Miss M. R. Hillman of the W. F. M. S. will be glad to know that she is slowly recovering from the effects of her accident. She will not be able to return to Korea for another year.

We regret to report the death of Samuel P. the child of Dr. and Mrs. Tipton at Syen Chun on June 3rd.

It is with regret that we report the death, from scarlet fever, of Helen, daughter of Rev. and Mrs. B. W. Billings at Seoul on June 8th.

A Note from the Editor.—The last April number of this periodical has been in such demand by our missionaries to send home to their friends to enlist their interest in our Korea Missions that the extra copies provided for such purpose, have been exhausted and still the requests for them are coming in.

If any of our subscribers who do not file and keep their copies, but having read are done with them, would kindly mail to me at Seoul, Korea, last **April number** of the **KOREA MISSION FIELD**, they would perform a real service and would doubtless fully meet this present need. A. F. DeCamp.

Dr. S. P. Tipton and family and the Rev. C. E. Sharp, D. D. and family have left for the U. S. A. on furlough.

Mr. and Mrs. David L. Soltau of the Northern Presbyterian Mission arrived on June 1st.

The Rev. J. Z. Moore, D. D. and family of the Northern Methodist Mission have left for the U. S. A. on furlough.

Mr. and Mrs. H. H. Henderson welcomed a baby daughter, Elizabeth L., to their home in Taiku on June 7th.

Pyengyang, Chosen, Feb. 2nd, 1921.

Rev. T. J. Carter,

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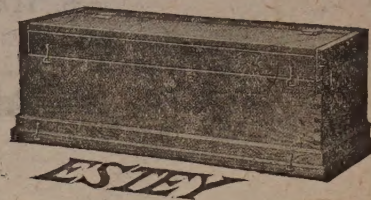
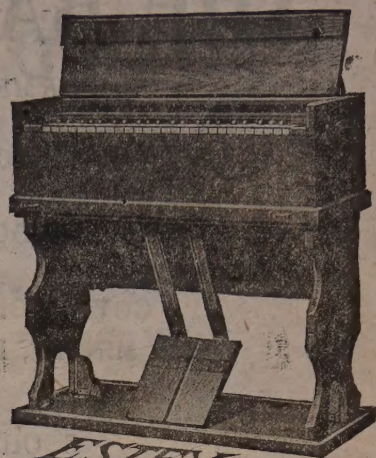
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